

RELIGIOUS INTELLIGENCER

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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SOUTH SEA ISLANDS.

Extracts from the 25th Report of the London Missionary Society.

Tefaarora, one of the Chiefs of Borabora, passed over to Marua, a small island about 15 miles to the westward of Borabora; and there related to its Chiefs the surprising events which had recently come to pass in the Society and Georgian Isles. The Chiefs of Marua openly renounced Paganism, and the inhabitants united with their Chiefs in professedly embracing Christianity.

A number of the inhabitants of the Paumotu Islands also renounced Heathenism, and made a profession of Christianity. These Islands are situated from twenty-five to fifty leagues eastward of Otaheite; and are inhabited by a race of people proverbial for their abject superstitions, abominable vices, and unrelenting cruelty.

The circumstances which led to this event are related; and details are given, of the meetings held for the public and social instruction of the Natives, and of the establishment and work of the printing-press.

Of the religious state of the natives it is said:—

"Private prayer is supposed to be almost universal, and the instances of real piety numerous."

Some peculiar difficulties have, however, arisen out of this new state of things. On this subject it is observed—

"Amidst these promising appearances, there were circumstances in the political situation of the Islands, as well as in the affairs of the Mission, which occasioned no small trouble and anxiety to the Brethren. Not only the social habits and customs of the Islanders, but their civil regulations, had been intimately blended with

their superstitious rites: when, therefore, idolatry was renounced, and Christianity established in its room, their political and social systems suffered a total derangement. This change effected, more or less, every custom and usage; and extended to almost every affair of life. The Missionaries had thus found themselves placed in circumstances of peculiar difficulty. They had considered it to be their duty to abstain from interfering in the political and civil concerns of the Islands; but now they are applied to, from all quarters, for counsel and direction, not only in moral and religious, but in political and civil affairs. Desirous of pursuing their former line of conduct, they had informed the King and the Chiefs, that, as their object in residing among them was only to convey to them the knowledge of *the true God, and Jesus Christ whom he hath sent*, they must still decline all direct interposition in their political affairs; but would, at all times, be glad to give them the best advice in their power. A correspondence had accordingly been entered into between the Brethren and Pomare, in which they had recommended him to call a general meeting of the principal Chiefs; and, with their assistance and concurrence, to adopt such laws as might be adapted to the new state of things, impart stability to his government, and promote the general welfare. On presenting this recommendation, they engaged to furnish such counsel on the several points, which should call for their attention, as their acquaintance with the Scriptures, and the laws of Britain and other civilized nations, might enable them to impart. This proposal was by no means agreeable to Pomare; who, having been accustomed to the exercise of arbitrary power, and to

be himself at the head of every thing, was unwilling to hazard his authority by a convention of the Chiefs. In his answer to the Missionaries, he had, however, signified his wish to receive from them whatever information they might be able to give him, on the subject of new Laws and Regulations; and it appears that his subsequent conduct towards the Brethren had been, in no degree, less friendly, since they had ventured to make this unwelcome proposition."

The Baptism of the Natives, the proper situation for the newly-arrived Missionaries, and the profitable employment of the people, were also difficult questions.

On this last point it is said—

"Since the termination of the war in 1815, which fully restored Pomare to the sovereignty, the attention of the people had been forcibly attracted and variously occupied, by the interesting changes and new avocations which have been consequent on the fall of their idolatry and the subsequent introduction of Christianity: but, when the novelty of these changes has passed away, when the Natives shall be generally instructed, when their new customs are become familiar, and their political and civil regulations adapted to the new order of things, a system of regular industry will be absolutely indispensable to the preservation of their religious and moral habits."

With this view, the Directors sent out Mr. John Gyles, in the summer of 1817, on the recommendation of the Rev. Samuel Marsden, "whose valuable services to the Society cannot," they say, "be too highly estimated or too frequently acknowledged." Mr. Gyles is to devote himself to the instruction of the Natives in the "cultivation of the sugar-cane, and other indigenous plants of the Islands, with the cotton and coffee trees."

A vessel, which had occasionally occupied the Missionaries for several years, was launched on the 10th of December, 1817, and named the

"Haweis." It sailed in July, 1818, for the Society Islands, with the Missionaries to be stationed there.

The Directors propose to send out a Superintendent of the Mission, to reside, as their Representative, in the Islands; and an Agent, for the management of its temporal concerns, to be resident at Port Jackson.

The Directors, after calling on the Society to unite with them in thankful acknowledgments of the "blessing of that Jehovah, the true knowledge of whom has been imparted, by their instrumentality, to the perishing Natives of these Southern Isles," observe that they cannot—

"—avoid regarding with sentiments of adoring wonder, the gracious sovereignty of God, who, in his providence, had ordained that the enterprises of Navigation should discover to Europe the existence of these Islands, under circumstances which threatened the total extinction of the inhabitants. Infant murders, human sacrifices, frequent wars, and the prevalence of diseases which destroy the very principle of life, threatened to depopulate Otaheite. King Pomare, in one of his letters, speaking of the mercy of God in sending his Word to the Islands, observes, that, "it came to THE SMALL REMAINDER OF THE PEOPLE." Tati, a Chief of Otaheite, said that "it was an instance of the goodness of God that he had sent forth his Word to the people of that Island, and had not punished them as they deserved;" adding, that "if God had not sent his Word AT THE TIME HE DID, wars, infant murder, human sacrifices, &c. would have MADE AN END." The population of the Islands, which was rapidly decreasing, will now, probably, be continually on the increase; there being already an observable difference in the number of little children and infants."

This part of the Report is concluded with the following summary of the particulars of the important change which has taken place in the Islands:—

1. An entire subversion of idolatry, with all the cruel rites and pernicious customs connected with it, among the inhabitants of Otaheite, and eight other Islands, into each of which Christianity has been introduced.

2. The abolition of Infanticide, and of the Arreoy Society,* which contributed so much to support this horrid custom.

3. The extinction of the practice of murdering Prisoners taken in battle; and, it is hoped, the prevention, for the future, of the evil of War itself, the pregnant source of so many other evils.

4. The suppression of vain and pernicious Amusements.

5. The establishment of a species of Domestic Intercourse among the members of the same family, formerly unknown in the Islands.†

6. An universal Reformation in their moral sentiments, as well as social habits.

7. The PROFESSED reception of the Christian Religion, by the inhabitants of the Islands generally; and the apparently cordial reception thereof, by considerable numbers among them.

8. The erection of numerous Places of Christian Worship, and the establishment of Schools, especially in Otaheite and Eimeo.

9. An almost universal observance of the Sabbath Day; and a regular attendance on Public Worship, not only on the Sabbath, but also on other days of the week.

10. The institution of Prayer Meetings and Family Worship, and the observance of Private Devotion.

"To this catalogue, at no distant period, we trust, the Directors will be able to add—the formation, among the people, of Christian Churches,

* The Arreoy Society was distinguished for its barbarity and licentious manners, and restricted to people of the higher rank.

† "The men, women, and children, now all eat together; and, although this may not appear to be of much consequence, yet the former custom led to many and great evils."—

Extract of a Letter from Mr. Hayward.

and the due administration of Christian Ordinances—the institution of Marriage—the employment of Natives as Public Teachers of Christianity, and as Schoolmasters—the introduction, generally, of many of the useful Arts and Comforts of Civilized Life; and the establishment, throughout the Islands, of a regular system of Productive Industry."

AMERICAN MISSION AT BOMBAY.

From the Panoplist.

Letter from the Missionaries at Bombay, to the Rev. Dr. Worcester.

REVEREND AND DEAR SIR,

By the close of another year, and by the period for transmitting our joint communications to the Board, we are now called to the pleasing duty of addressing you, and through you our beloved patrons in our native land. A greater length of time than usual has now elapsed since we last addressed you, owing to the increase of our number, which renders it less convenient for us to meet for consultation about our joint communications, and for executing them.

Our last letter to you was dated July 13, 1818, and forwarded by Capt. Edes of the Cicero. In that communication we acknowledged the receipt of yours of Dec. 8, 1817, and one from Mr. Evarts, both sent by the Cicero, Capt. Eds. Since then we have received no communications from any member of the Board, with the exception of a letter from Mr. Everts, written at New-York, and forwarded by the Braganza, Capt. Newcomb. In August, we learned with much regret, that what was sent for us in the Dromo, (viz. three packets containing books, pamphlets, and a half vol. of Rees' Cyclopaedia,) were lost, the vessel in which they were sent from Calcutta, being wrecked on her passage to Bombay.

Through divine mercy we are all well at present. But since the date of our last letter, we have been visited with sickness. Brother Nichols, in the latter part of October, had a severe

billious attack, and was brought so low, that his life was almost despaired of. But it pleased God in his sovereign mercy to raise him up from the brink of the grave, and to restore him speedily to his accustomed health and strength, that, as we trust, he may live and accomplish the work of an evangelist among the heathen. May the God of all mercy grant, that our forfeited yet spared lives may be sacredly devoted to his service and glory.

While entering on the detail of our missionary operations, we cannot forbear expressing our regret, that the period since our last has furnished so few incidents worthy of any particular recital.

1. *Our preaching.* For some time past we have held no public exercises in English except at our own house on Sabbath morning, when a few persons usually attend with us.

We continue our method of daily going about among the heathen, for the purpose of preaching Christ to them in a manner more or less public, as we may have opportunity; at the same time distributing books to such as may seem desirous and able to read them.

It will, no doubt, be grateful to the feelings of the Board to reflect, that five of their missionaries in the same region, and in the same language, are now daily and actively engaged in the use of means, both direct and indirect, for the conversion of the heathen.

The field of our labours has been enlarged in other respects. In October brother Newell visited Caranja, an island in the harbor of Bombay, containing about 10,000 inhabitants, mostly Hindoos. He visited the principal villages on the island, preached to numbers of the people, distributed 100 books; and after his return as many more were sent thither for distribution.

In the same month brother Hall visited the district of Choule, a place situated on the coast, 25 or 30 miles to the south of Bombay. This was a place of great importance under the Portuguese government, and the stu-

pendous ruins of their fortifications, their ecclesiastical and other public buildings, strikingly evince the opulence and power which that government once possessed there. But so complete has been their fall, that not so many as 200 catholics are now to be found in that region.

In the district of Choule, not more than six miles in length, there may be about 30,000 inhabitants. Brother Hall visited the principal towns and villages, preached to and conversed with large numbers of the people, and distributed about 200 books, and soon after his return sent more than 400 there for distribution. He found in Choule about 45 Jewish families, apparently in a state of extreme indigence and degradation. They have no synagogue, but perform their religious services in a private house.

About eight months ago this place was in the hands of the Mahratta king; but is now an English possession, and may be considered as accessible to missionaries. How desirable that a missionary should be stationed there to impart the work of life, to the tens of thousands of heathens, who are all within five or six miles of the landing place.

About the same time brother Newell visited Bankote, an English possession about 60 miles to the south of Bombay. He also went into some of the neighboring towns, preached to the people, and distributed about 300 books.

During the present month brother Hall has visited Cullian, a large town on the continent, about 15 miles E. of Tauna; and also Basseen, another large town on the coast, about 30 miles to the north of Bombay. In these places he imparted instruction to a large number of people, and distributed more than 500 books.

Our experience of this mode of laboring has led us to estimate more highly the importance of itinerating extensively, for the double purpose of preaching, and distributing the Scriptures and tracts. And we indulge the pleasing hope, that He who has help-

ed us thus far, will enable us to go on, extending our labours farther and farther; and we would rest assured that our labors will not be in vain in the Lord.

In expectation that remittances would soon be made for the purpose of providing a place for public worship, we have recently made further inquiries relative to the subject. Though there are difficulties in our way, we shall hope, when furnished with pecuniary means, to procure, in some way, a suitable building for this very desirable object.

2. *Schools*—These were *eleven* in number when we last wrote. We have now *fourteen* on the island of Bombay, and *two* at Choule, the place which brother Hall visited some time since.

For various reasons we through it desirable to establish schools on the continent. Schools being fixed in the large towns there, the superintendence of them must open to us an extensive intercourse with the people, and afford new and important facilities for diffusing Christian knowledge in other ways in addition to what would be taught in the schools.

With respect to Choule, the circumstances were very favorable. At the time brother Hall visited the place, it was said there was not a single school in operation. The people, understanding that we contemplated establishing charity schools, favored the object, and several persons requested to be employed as teachers. The Jew, who has been employed as teacher of the Jewish school in Bombay, was from Choule, and was willing to return and teach a school there. We had found him to be a well qualified and faithful schoolmaster. Accordingly, about the middle of the last month, he was sent to Choule, with directions to open one school in the large town of Rawadunda, and to employ one man to teach another school in a neighboring village. The first school was expected to embrace the Jewish children, and more or less children of other descriptions. Forty boys have already

joined the school, 30 of whom are Jews; and the number is increasing. The other school has twentyfive boys, which number is also increasing. Within the compass of five or six miles there are other populous villages where schools are equally needed, and where, as we are informed, there are boys in readiness for four more schools.

We some time since concluded to establish at least one school in the island of Caranja, visited some time since by brother Newell; but it has not yet been commenced. We hope that before long we shall see flourishing schools both here and at Choule. But we should much more rejoice to see a missionary at each of those stations, to give greater effect to the school, and to teach the risen, as well as the rising generation, the words of eternal life. Each would have an ample field equal to his utmost exertions: and we cannot forbear to raise our supplicating voices in behalf of these still neglected perishing thousands, and to entreat, that ere long they may be furnished with spiritual teachers to guide them into the right way of the Lord.

The large towns of Cullian and Besseen, visited by brother Hall, present additional openings for the establishment of schools, and so do other towns less distant from Bombay. We cannot speak with precision, as to the extent to which the schools might be carried; but we are sure they might be very greatly extended, and we feel very desirous that this should be done. Yes, we more than ever desire it, for our further experience and observation have served the more deeply to convince us of the eminent importance of such schools, and of their powerful agency in the diffusion of Christian knowledge.

With the hope and confidence, that the benevolent Christian public will cheerfully continue to furnish the requisite means for continuing and extending these schools, we would submit a few additional remarks concerning them.

1. With respect to the actual expense of the schools. As a general

rule, we give the teachers at the rate of 20 rupees a month for 100 boys, and from one to three rupees a month for the rent of a school room. Allowing, on an average, 50 boys to a school, and two rupees for rent, the monthly expense for teaching 100 boys is 24 rupees, or about 11 dollars. From this statement any one may judge with sufficient accuracy of the actual expense of that plan of schooling which we have adopted, and which we wish to extend.

2. As a motive to encourage the patronage of this schooling system, we briefly state what is taught in the schools, though it will be in part a repetition of what we have before communicated.

As a thing of course, the children are taught reading, writing, and arithmetic, in their own language. Special pains are taken to bring them forward in reading,—an exercise greatly undervalued and very little encouraged in their own schools. Besides, as the schools are chiefly designed for the poor, who do not think themselves able to provide instruction for their children, by means of them large numbers are instructed in the art of reading, &c. who otherwise would never be able to read, and consequently, in no capacity to be benefitted by the Scriptures, if given to them.

To increase the proportion of people in a community who are furnished with the art of reading, writing, and arithmetic, is to raise that community in the scale of intellectual being; and as charity schools for the education of the poor and destitute obviously effect this they certainly claim the approbation and patronage of every friend of humanity. But this is by no means the chief motive. It will be remembered that these schools are filled with heathen children, who, in a few years, are in no small degree to give a character to the community to which they belong. In these schools, in addition to the ordinary branches of learning, these heathen youth are taught the fundamental principles of Christianity. Instead of heathen fables, the first thing

put into their hands to read is the pure Word of God, which is able to make them wise unto salvation, through faith in Jesus Christ. Such portions are selected for them as are best calculated to store their tender minds with divine knowledge. The most important moral precepts are enforced upon their hearts. They commit to memory the Decalogue, and forms of prayer.

Thus are these heathen children daily employed. Is not this simple statement enough? Will—can the disciples of Jesus, can the friends of mankind withhold their silver and their gold, so long as there is a call for another such school among the heathen? If more argument were necessary, much more might be said. But we must forbear to amplify. We would only add, that this method of schooling has very far exceeded our anticipations. We find no obstacle to the multiplying of our schools, and none in our way of teaching in them whatever we please. If we only had time, we might visit and catechise each school every day, and, in some respects, we are under as great advantages for imparting a religious education to these heathen children, as if they were brought up in our families. We are therefore earnest in pleading for these schools, that they may not only continue to be supported, but that they may be greatly extended.

At the same time would we desire to acknowledge with unfeigned gratitude, that liberal patronage, which the Christian public in our native land have hitherto extended to the various objects of our mission, and which we hope never to forfeit.

The demand for books has been greatly increased during the last four or five months. A large number has been distributed, and some of them have been sent to a considerable distance on the continent. A few copies of the reading school book were sent, some months since, to a large town about 20 miles to the east of Bankote, and were so highly approved, that they were immediately introduced in-

to the principal schools there, and a further supply was requested through an English gentleman residing at that place.

The supply desired has since been forwarded. A number of copies of the Gospels, and of the Acts, and tracts were distributed in the same place through the same gentleman. He also remarked, concerning a copy of Matthew and Acts bound together, that an officiating *bramhun* of the principal temple in that place, asked for it, and it was given him on condition that it should be publicly deposited in the temple, for the use of all that might wish to read it. On this condition it was received, and the gentleman had ascertained that it was accordingly deposited and actually read.

We have now given a general view of our missionary operations to the present time. While we regret that we cannot send you the joyful tidings of wandering souls gathered into the fold of Christ through our ministry, we think we have great occasion to bless God, who has enabled us to do so much for the diffusion of divine knowledge in this heathen land; and we would indulge the consoling hope, that the precious seed which has already been sown, and which is daily spreading more widely around us, will not be suffered to perish, but will, in due time, be made to spring up and bring forth fruit to the glory of God, and the salvation of some of this heathen people.

Nothing of special interest relative to missionary operations in this country, has recently come to our knowledge. Some time since a communication was received, through the Missionaries at Surat, from Mr. Mead, a Missionary from the London Society, in Travancore. In that letter, Mr. Mead says, that "Things are very encouraging; that many are embracing Christianity."

It affords us great joy to hear of the exertions which are making for the salvation of the poor savages, and of all the success with which God is pleased to crown those exertions, and

also to hear of the great variety of plans and labours going forward in our native land for the enlargement of Zion. May God increase them an hundred fold, and crown every one with abundant success.

We conclude by offering our affectionate salutations to you, dear Sir, and through you to the Board,—renewedly commending ourselves to the Christian remembrance and continual prayers of all, while we remain, Your brethren and fellow servants in the Lord—

S. NEWELL, H. BARDWELL,
J. NICHOLS, A. GRAVES.
G. HALL,

Bombay, Dec. 31, 1818.

P. S. Since the date of this letter, a note, dated January 8th, has been received from brother Nichols, in which he writes:

"I have established a school with favourable prospects in Tanna, and also one at Cullian, which I intend soon to visit. I have had repeated conversation with a *bramhun* from Basseen, and expect him in a few days to go there and commence a school. I am much encouraged with the prospect of schools in other places in this quarter."

From the Panoplist.

JOURNAL OF THE MISSION AT ELLIOT.

March 26, 1819. This day was observed by the brethren and sisters as a season of fasting and prayer, to the end that through grace we may be prepared renewedly to enter into covenant, and commemorate the sufferings of our dying, risen, and ascended Redeemer, on the approaching Sabbath. The establishment of a church of Christ in a heathen land is an interesting event. May the Lord Jehovah found it on the Rock of ages, against which the gates of hell shall never prevail.

Sabbath 28. The articles of faith and covenant, which had been previously drawn up, were publicly recognized, and a church solemnly instituted. The holy ordinance of the

Lord's Supper was then administered, and was refreshing to our languid souls. We trust the Lord was present with us. A number of our neighbours came at an early hour to witness the transactions, though the weather was very rainy and uncomfortable. It was the first time these solemnities had been exhibited before these natives. At present our little church consists of only the ten missionary brethren and sisters; yet by faith we look forward to the time, when some of these dear people will be gathered into the fold.

April 14. This day an affectionate, industrious, inoffensive old woman, named *Ell-e-kee*, more than 60 years of age, who had lived in our family for some time, was murdered about two miles from us in a most barbarous manner, on the superstitious notion that she was a witch. The circumstances were these: About a year ago a young woman belonging to *Sim-uk-chit-to*, a village about 25 miles from this, became sick. She was brought to an old woman, who then lived in this neighbourhood, to be cured. Their mode of treating patients consists principally in a certain species of conjuration, burning the body so as to produce large ulcers, and the application of roots and herbs, generally without any regard to the nature of the complaint. Hence, as might be expected, they as often kill as cure. The girl grew better under the care of the female doctor, who received a horse as a compensation. The father came to remove his daughter home. That night she became worse; the next night she died. This was an extraordinary case. The immediate conclusion was, that some secret enemy must have *witch shot her*, as they term it. The object now was to discover who had done it. A conjuror was applied to, and a considerable reward offered if he would detect the witch. The love of gain easily tempts them to sell innocent blood. The charge of witchcraft is seldom laid on one connected with a strong or influential family. Some of the rela-

tives would be likely to revenge the murder.

Ell-e-kee was formerly from the Chickasaws, had no relative in this country, except a son about 20 years old, two daughters, and two grandchildren. It was not likely that her death would be revenged. She was therefore proscribed as the witch, who had killed the young woman. The father, and eight or nine of his friends, armed with knives, immediately set off on horseback to despatch her. The old woman was not at home when they arrived. They searched the neighbourhood inquiring for her, but no one suspected their design. They found her just after she had returned home, and told her they were hunting cattle. She set before them the best her little cabin afforded. After they had eaten, the father of the girl that died went behind the old woman, caught her by the hair of her head, and said "I have bought your life; you are a witch, and must die." She had only time to say, "Other people tell lies, and you believe them."—Two others instantly fell upon her, and with their long knives stabbed and cut her body in a shocking manner, and then beat her head to pieces with clubs. As she fell, one of her little grand children caught her in her arms.

The son, who also had laboured for us a considerable time, was absent from home when the horrid deed was done. About sun set he came to bring us the melancholy intelligence, and to request us to make a coffin. Brother Kingsbury immediately repaired to the fatal spot. The murderers, as soon as they had completed their work of destruction, had returned home.

The scene was solemn, and excited a train of the most interesting reflections. Around the little cabin lighted by a dim fire, sat the two daughters, and the two grand children, weeping disconsolately. In the midst, on the floor of earth, lay the mangled body of the mother and grandmother wrapped in a blanket. The bloody clothes were still on her. As they held some

lighted cane and opened the blanket to show the fatal wounds, the sobs and tears which burst forth, told the anguish of their hearts, and how much they loved her. What is the cause of this blood, and mourning, and woe! Ah, there is no Gospel here. The land is covered with darkness and gross superstition. And the "dark places of the earth are full of the habitations of cruelty." This tragical event proclaimed more powerfully than volumes could have done, the importance of missions. Surely Christians have been slumbering over a perishing world.

15. To day the body of the old woman was decently interred in a coffin which we had prepared. A few of the neighbours were present, and the usual religious exercises were performed. All the clothes of the deceased, the skin on which she had slept, and the money which she had possessed, were buried with her. This is the custom of the country. A few years since it was the practice to shoot down the favourite horses, cattle, and dogs, belonging to the person who died. These facts prove the strong impression that has been, and still is, on the minds of this people concerning a future state of existence. They supposed, that those things which they used here, and especially those which they highly valued, would be equally useful and desirable in the state of being which they enter at death.

In the evening, eight promising children came to attend school. They were brought more than 160 miles. Their parents had heard that we were ready to receive scholars. A special meeting of the brethren and sisters was held to know what should be done. We felt severely tried on the occasion. We were not to decide respecting these merely: if we took these we must take others. Two or three buildings more were necessary, before we could open a school with convenience. We had also as much work upon us both in doors and out, as we knew how to turn our hands to. Two of the sisters were unable to as-

sist in the labours of the family; two only would be left to do the cooking and washing for our family, which, if we opened a school, must consist of between 30 and 40 persons; there was no prospect of hiring female help at present. If we had all the conveniences which are common in large families at the north, the case would be different, but in our present situation double the labour is necessary to do the same work. Add to this the oppressive heat which must be endured, where there is so much baking and cooking over a large fire in this climate. The want of bread-stuff was another objection to enlarging our family. There is none to be purchased in this part of the country. We expect some by water, but may be disappointed.

Notwithstanding these difficulties, we were unwilling to see these children sent home again 160 miles. We feared it would discourage the nation, and lead some to suspect we were only deluding them. Postponed a decision till to-morrow, trusting that the Lord would direct us in the path of duty.

16. A little before night we received a packet of letters from the Choctaw Agency. Among these was one from the Rev. Joseph Bullen, and one from the Rev. Daniel Smith. These contained the gratifying intelligence, that our friends in the Mississippi were making exertions to provide for us some kitchen help; and that there was a prospect of a black girl being soon sent to us. This information appeared so providential, that we considered it our duty to keep the children, and open our school, believing that the Lord will continue to provide.

18. A number of our neighbours came to day as usual to attend public worship. The discourse was from Psalm lxxiv. 20. "*The dark places of the earth are full of the habitations of cruelty.*" A view was taken of the superstition and cruelty of those nations who are destitute of the light of the Gospel; particularly the superstitious and cruel practices of the

Choctaws. They listened with solemn attention. We indulge the hope, that the minds of some of these people are opening to receive instruction.

The number of persons who are annually sacrificed to the superstition of witchcraft in the Choctaw nation is very considerable. In the Yellow-Busha settlement alone, including but a very small portion of the whole population of the tribe, there have, within three years, been no less than *twelve persons killed for witchcraft*: viz. One in 1816; 4 in 1817; 5 in 1818; and two the present year. One other man has lately been obliged to flee to the woods, or his life would have been taken. We hope our humane governments, when made acquainted with these facts, will use their influence to stay the effusion of innocent blood. Their exertions several years ago succeeded in suppressing the same practice among the Cherokees.

19. To-day we commenced our school with 10 scholars. May the Lord smile upon it, and increase its numbers and its usefulness.

20 Brother Kingsbury was attacked this morning with a chill and fever. Bleeding and medicines calculated to arrest the disease, were immediately employed, and, by the divine blessing, had a favourable effect.

21. Brother Kingsbury is quite comfortable.

There has been a report in circulation several days, that two more females in this neighbourhood are to be killed for witches. Some of the half-breed women of respectable families are quite alarmed.

Capt. Perry, the principal man in this part of the nation, visited us to-day. He is fully sensible of the superstition of the Choctaws on this subject. He had been round to trace the above report, and see from whom it originated, and was led to conclude that it was only an idle rumour.

There are some circumstances, relative to the witchcraft among this people, which show the grossness of the superstition, as well as the depravity of those who support it. We have

received from good authority the following account of the manner in which the Choctaws suppose witches are made. We use the term *Witch*, for the sake of conciseness. It is the common term of the country, though the persons are of both sexes.

The Choctaws suppose, that there is, belonging to the human species, and every species of animals, a great king, or presiding deity. To these supposed deities they ascribe great power and wisdom; so that the king of the most inferior species of animals is capable of controlling the actions of men, and qualifying them for the most extraordinary works. The influence which they are supposed to exercise, corresponds with their nature, or the element which they inhabit. The kings or deities of frogs, and other amphibious and aquatic animals are employed in qualifying *rain-makers*: i. e. persons who pretend to have the power of bringing rain in dry seasons.* The king of snakes and other venomous and malicious animals, exert their influence in making *witches*, or those who distress and destroy mankind. To these presiding deities they give different names. Those which belong to the human species, are called *Co-an-on gush-ah*, or the *little folks of the woods*. These also have sometimes a hand in making witches. The kings

* The following humorous story we had from the public interpreter, which illustrates more clearly the ideas of the Choctaws on this subject.

"An Indian, who had been drinking pretty freely, was returning home one night, when he was taken prisoner by the *great bull-frog*. He thought of many things to represent the enormous size and power of this animal, but nothing was so great as the *great bull-frog*. The monster first bound him hand and foot, then produced an immense quantity of water around him, until he was completely engulfed in a large pond. In this the great bull-frog made him swim and dive, until he could perform those acts with the greatest expertness and ease. He was then commanded to die, which he did with the same ease, and returned again to life. After being detained, and made to go through various evolutions in the watery element, during the whole night, he was in the morning set at liberty; and from that time was considered one of the most remarkable *rain-makers* in the country."

of the various tribes of animals and birds are called after the names of their respective tribes, with the addition of some epithet to point out their distinguished rank. They are invisible, except on certain occasions, and to those who are to be inspired by them. If a person is to be a famous bear-hunter, to lead his people to war, or to have the power of making rain, or of destroying others by witchcraft, he must be qualified for the work by these supposed deities. For this purpose such people are visited at some period of their lives by the *great wolf*, the *great bull-frog*, the *great snake*, or by the *little folks of the woods*,—and are detained or kept in their power a certain length of time, during which they are amply qualified for their extraordinary employments.

Those persons who make pretensions to the power of witchcraft, often boast of their ability to destroy those who offend them. This sometimes brings upon themselves merited punishment.* But it often happens, as in the case of the old woman mentioned above, that those who are proscribed as witches made no pretensions to the art, and are selected merely because they are obscure, and want friends to avenge their death. For though young and old appear to believe in the superstition; yet the friends of the person killed, if powerful, would be disposed to avenge the murder.

The Choctaw doctors of both sexes, when likely to fail of performing a cure, have resource to some artful expedient to preserve their reputation, and to prove that their patient is suf-

fering under the effects of witchcraft. For this purpose, they secretly prepare bloody hair, pins, small sticks, &c. These they conceal in their mouth, and then applying their lips suck those parts of the diseased person which are most painful. After a while some bloody hair is spit out, then follow pins and sticks. The simple people do not suspect the deception, and are all convinced, that the unhappy person has been "*witch shotten*."

The Indians suppose that half-breeds and white people eat so much salt, that the witch arrows will not stick in them.

22. The Lord is merciful, and we would speak his praises. This morning sister Williams was delivered of a fine son. Both are likely to do well. Removed as we are from human aid, in times of difficulty and danger we feel constrained to record the kindness of our covenant God. Surely those who trust in him shall never find his faithfulness to fail. But our faith is often tried. Brother Kingsbury has a renewed and more severe attack. It assumes the appearance of a continued bilious fever.

23. Brother Kingsbury continues very sick,—at times deranged. But the medicines have a favourable operation. Sister Williams and the little son are very comfortable. Sister Kanouse is unwell.

24. Sister Kanouse is better. Brother Kingsbury's symptoms are also more favourable.

(To be continued.)

From the Friend of India, a Bombay newspaper.

A YOUNG BRIDE BURNT WITH HER BETROTHED HUSBAND.

"Several months ago, in the vicinity of Chandennagore, a female victim was immolated on the funeral pile, under circumstances peculiarly affecting. She was a young woman who had been recently betrothed to a young man of the same town. Every thing was prepared for the celebration of the nuptials which had been fixed for the next day! the relatives of both parties had arrived from a distance to honour the marriage with their presence; and the circle of their friends already enjoyed in anticipation the festivities

* An Indian, named *Na-tuk-in-che*, who pretended to be a conjurer, was applied to, to designate the person who had killed another, as was supposed, by witchcraft. He soon marked out a man as the perpetrator of this deed. He was presented with a horse as the reward of his discovery. The horse he sold for whiskey, with which he got drunk, and in his fit of intoxication threatened to destroy by witchcraft two other Indians who had offended him. They took the alarm, and killed him on the spot. Thus the horse which he received as the price of innocent blood, purchased the whiskey which occasioned his own death.

which the approaching day would usher in. The preceding evening, however, the bridegroom was taken ill of the Cholera Morbus, and in a few hours was a lifeless corpse. Information being conveyed of the melancholy event to the bride, she instantly declared her determination to ascend the funeral pile of her betrothed lord. A long debate was hence held between the relations of the bride and the Priests respecting the legality of the act; the result of which was, that in such cases the chasters considering the bride as bound to her husband by the vows she had taken, permitted a voluntary immolation on the funeral pile. The next day, therefore, instead of the music and joy which had been anticipated, the bride was led to the banks of the Ganges amid the silent grief of her friends and relatives, and burnt with the dead body of her intended husband."

For some time past the authenticity of Desaster had been a subject of discussion in the newspapers of this country, and I think the probability is, that it will turn out to be a very modern forgery. G. H.

From the Boston Recorder.

NEW ENGLAND TRACT SOCIETY.

This is, (the London Religious Tract Society excepted) the largest Tract Society in the world. It has sent through the country, in five years, almost two millions of silent, unwearied, pungent, and successful little preachers of righteousness. It has distributed them extensively, in common and Sabbath Schools; in armed and merchant vessels; on wharves and highways; in alms-houses, hospitals, prisons, taverns, and dram-shops. Ministers and school teachers, and travellers, and those benevolent persons who visit places of ignorance, and vice and suffering, have left traces of themselves by distributing this Society's Tracts.

The effects of them cannot be numbered or conceived. In one family, near Providence, four persons were reclaimed from vice, and changed in heart, by the blessing of God, on the perusal of "the Swearer's Prayer." If one little tract did so much in one family, how much have 1,800,000 done in all the families in which they have been distributed.

One small female society reported seven instances of conversion in one year, by the blessing of God, on the same tract. How many then, if they were known, would be reported by all societies and individuals that have distributed the tracts of this Society.

The Recorder, Panoplist, Religious Intelligencer, and the friends of tracts, have been constantly telling of their good effects. But how small a part has yet been told! Who then can conceive of the whole!

This Society has forty tract stores, in fourteen States. It has three in Maine; five in Vermont; two in Georgia; and three in Ohio. Around each of these are many small societies, and many more benevolent individuals

that obtain a supply from them for gratuitous distribution.

Some Presbyteries have formed themselves into Tract Societies, and every member of them has obligated himself to form a Society in his own town. Associations have done the same. And they mostly depend on the New England Tract Society.

This Society, so extensive in its operations; so important in its effects; which takes hold of sin in some places when nothing else can touch it, now calls for patronage. It is embarrassed with debt; its operations are diminished almost one half, the last year, for want of funds; the demand for tracts never was greater; large orders are now in the office of the general agents, which cannot be heard; these orders are some of them from the most forlorn parts of our country; twenty-seven of the Society's tracts are out of print; and 21 others are almost out of print. Among these are some of the best tracts ever published. Shall this Society waste away till it perishes? Must it die? Are there no affluent Christians; no female associations; none who will save it? Let the rich, each print a tract of his own choice. Let the ministers be made life members. Let the small societies give the parent society a donation. It must not die.

N. B. Amos Blanchard, Esq. of Andover, is the Treasurer. Twenty dollars constitutes a life member. One hundred dollars will print 6000 copies of a tract, containing twenty pages; twenty dollars, 6000 copies of a tract containing four pages.

UTILITY OF TRACTS.

Extract of a Letter from New-Jersey.

A man, in my parish, more than sixty years old, had been, thirty years, a drunkard. Having wasted his property, he sought a livelihood by petty thefts, and thus became a pest to the whole neighbourhood.

His two sons fell into the vices of the father, and the house became the haunt of an unprincipled gang. I became acquainted with them. They were at first shy of me. When they became a little more familiar, I gave them some small tracts, desiring them to read, and return the tracts, and tell me how they liked them. They were pleased, and when they returned them they asked for more. More were given, with some warning and reproof. Soon the family had a pew in my meeting-house; resorted regularly to the house of God on the Sabbath; the sons joined a Bible Class; the family has had morning and evening prayers the last year.

Extract from a letter written by a Gentleman in the State of New-York.

It was with pleasure that I had opportunity to distribute about twelve hundred tracts, on my journey. When they were given to a number of men together, I have seen them

leave their work, and attend while one was reading.

Near Schoharie, at a turnpike gate, the same young woman, to whom I had given some tracts in May, came to receive the toll. When I gave her tracts the first time, she took them in a frivolous manner, and laughed at my serious remarks. Now I asked her if she had read the tracts which I gave her. She looked at me with earnestness, and said she had. I enquired concerning the effect. Her heart was full and she could not speak. She burst into tears. I gave her more tracts, for which she thanked me, and said she hoped if ever I should see her again, it would be with more satisfaction.

Extract from a Letter written by a young Lady.

You could not have made me a more acceptable present, than the tracts. It is a luxury to distribute them. I have seen their powerful effects. Many a heavy heart has been lightened by reading "Tis all for the Best." Oh! that I could have enough of them to distribute. I feel them almost as necessary in travelling, as pocket money. I am grieved to pass a mud-wall cottage, or a log-hut, without sending in one of these little Missionaries. In some places the people have been so anxious for tracts, that when I had none to spare, I would copy some, and the people would offer me money for them.

From the Christian Messenger.

STATE OF RELIGION IN ALABAMA.

Extract of a letter from Rev. Hiland Hubbard, to a gentleman in Middlebury, Vt. dated Claiborne, Alabama Territory, June 23d, 1819.

I arrived here on the 1st of November. I had no intention of stopping, but was induced, by strong solicitations, and a hope of usefulness, to engage to remain at this place one year. I have formed a church, which consists of twenty-six members, and have a prospect of more at our next communion, mostly by letters from other churches. We have here some of the excellent of the earth. No place in America, perhaps, at so early a period of its existence, has afforded a better Society than this now does. A little more than two years since, it was a wilderness. It now contains more than three thousand inhabitants.

The Presbyterian church is much the most respectable as to numbers. There are some Methodists, and some Baptists. I preach here but three-fifths of the time, for which I am promised eight hundred dollars.

I have considerable opportunity to ride in the country, and have become tolerably well acquainted with its situation. In a religious point of view, it is deplorable. There are but three, or four, ministers of our order in the state, which contains a hundred thousand inhabitants. The harvest truly is great, but the labourers are few. Let us pray, then, to the Lord of the harvest, that he would send labourers into his vineyard.

I have lately made a tour through the Mississippi, and found that state almost as destitute of regular preachers as this. I visited Natches; preached there; also at Washington; on the Amite, Pearl, Loaf, and Chickasaw rivers. I spent eight days at the last place, preached seven times, baptized eleven children and married one couple; so you see I am not idle in my travels. I think I never saw better attention given to preaching than I here witnessed. Many of the inhabitants are professors of the Presbyterian order, mostly from North Carolina. They have been long destitute of Gospel privileges; are very anxious to obtain preachers; and would support them well.

COLONIZATION SOCIETY.

An Auxiliary Colonization Society has been formed in Prince George's county, Maryland.

An extract of a letter from the Corresponding Secretary is likewise added, and will, no doubt, be read with interest. It contains so much practical good sense, and takes such a judicious and temperate view of the subject of the new colony; and representing at the same time the opinions of the very respectable and intelligent member of that Society, that it will give additional confidence to the public, and inspire its friends with increased zeal. It is pleasing to find the intelligent part of the community turning their attention to this subject:—

"The determination, which the parent Society seems to have taken, to commence the colony this fall, is well calculated to inspire fresh zeal and vigour in the friends of this important undertaking, as well as to procure new ones; and, indeed, if a colony be actually commenced with spirit and determined resolution to accomplish whatever can be done by human exertions, aided by a favouring Providence, all enlightened and good men, so far as I have been able to learn, will go with you, and assist by their counsels and their money. It will then, we feel perfectly assured, greatly subserve the interests of this humane undertaking, to plant a colony as early as possible; and I find it to be the opinion of the most intelligent men, that the numbers with which a colony may be commenced is not of so much moment as the character of the colonists; and it is doubtless the intention of the managers of the parent Society to select, among those who offer as colonists, the most intelligent, the most prudent, and such as can be best recommended for their regular, moral, and religious habits. If a colony is planted of such characters, and its increase managed in the same prudent and cautious manner, especially at first, every thing may be hoped for its prosperity. The undertaking in which you are engaged, ought to be regarded as the work, not of a day, but of an age; and the chief solicitude ought to be, to lay its foundations with solid materials, rather than to favour a rapid, but unsubstantial growth."—*Nat. Int.*

From the London Evangelical Magazine.

RECENT MARTYRDOM OF A CHRISTIAN IN SMYRNA.

From a respectable Correspondent in Smyrna, dated May 20, 1819.

‘Athanasius, a young man, of about 24 years of age, in deportment and appearance as handsome as a Cedar of Libanus, in constancy to the Christian Religion as firm as Stephen, and as ready as Ridley and Latimer to seal the faith with his blood, was the soul of a boatman; but not being brought up to the sea, or taught any handicraft trade, was obliged to leave the land of his birth in search of a livelihood as a common servant. Having served two or three masters, he fell into the hands of a Turk, who lived in decent circumstances. His master, pleased with his conduct, often proposed to raise him from the degrading bondage of a Greek, to the privileges of a Turk, which could be done only by taking the exterior mark of a disciple of Mahomet, and renouncing Christianity before the Meccamy—the Turkish Bishop and Judge.

‘Every temptation to this change was long resisted, till on one fatal festival night, he uttered the word of abjuration, and next morning was made a Turk. He remained with his master about a year after this: suffering, no doubt, many pangs of conscience, and having no alternative but to die, as he could not live, a Christian. Thus circumstanced, and probably urged by his own people, he resolved to sacrifice his life as an atonement for his crime. With this intention he quitted the Turk his master, and went on a pilgrimage to Mount Athos, a spot covered with convents, and filled with monks and friars. Here he remained some months, receiving instruction, and preparing for death.

‘On the expiration of his pilgrimage, he quitted Mount Athos, with the congratulations of the whole body, on the prospect of becoming a distinguished saint. He arrived at Smyrna in the habit of a Caloyer, or Greek monk, and went immediately, with the approbation of the Greeks, to the Meccamy, declaring his resolution to die a Christian, rather than to live an apostate. The Judge, in order to save his life, wished to persuade the Turks that he was mad; but he persisted in publicly abjuring Mahomedanism, and asserting his readiness to die. Upon which he was confined in a dungeon, and put to the torture, which he endured with the greatest fortitude and patience.

‘The Greeks were afraid that the tortures he suffered, and the extravagant promises and allurements held out to him by the Turks, would shake his resolution, and therefore sent a fanatical priest to strengthen him to suffer death.

‘On the day of execution, Athanasius was led out of prison with his hands tied behind him; he walked firmly to the square before the large mosque, where again he was offered his life, with riches, houses, lands, &c. if he would remain a Turk; but nothing could tempt him to save his life. At last, a Turkish

blacksmith was ordered by the Captain of the Guard to strike off his head; but, as a last attempt, the executioner was directed to cut a little of the skin of his neck, that he might feel the edge of his sword; but this also failed of success; and Anathasius, on his knees, declaring, with a calm countenance, that he was born with Jesus and would die with Jesus, the horrid deed was finished with a single blow.

‘The Turkish guard instantly threw buckets of water on the neck of the corpse and dismembered head, to prevent the expecting Greeks from dipping their handkerchiefs in his blood, to keep as a memorial of this event. The body lay exposed and guarded for three days, the breast and stomach towards the ground, and the head placed between the legs. It was afterwards given up to the Greeks, and buried in the principal church-ynrd. Dearly purchased Christian burial!

‘In such a circumstance, it is difficult to say who are the most culpable—the Turks or the Greeks. The Turks are always ready to shed the blood of a Christian; but how abominable is it, that a church, a *Christian* church should refuse mercy to a once fallen but penitent member! Oh, when will the day come that shall open the eyes of these people!’

OBITUARY.

MRS. MARIAH BYINGTON.

July 30, 1819.—Died, at Chazy, N. Y. of the consumption, Mrs. MARIAH BYINGTON, wife of the Rev. Joel Byington, in the 28th year of her age. Her funeral was attended on the following Sabbath, by an unusually large concourse of people.

Seldom, we believe, has the influence of vital piety been more strongly exemplified, and its beauty displayed in a brighter lustre, than by Mrs. Byington, during her last protracted and painful illness.

She gave a demonstration of the truth that,

“Jesus can make a dying bed
Feel soft as downy pillows are.”

It is good for the living to mark the end of the upright for it is peace.

Mrs. B. was born in Hebron, N. Y. 21st Dec. 1791. From her childhood to the time of her hopeful conversion, she had many impressions on the importance of divine subjects, and was at times under powerful convictions of sin; but she did not obtain satisfactory evidence of having been born of the Spirit till in her 16th year, during a work of grace in Champlain, N. Y. She then acknowledged a hope in the merits of the Lord Jesus, and united with the Congregational Church in Champlain.

In October, 1808, she was married to the Rev. Mr. Byington, of Chazy; and though young to enter upon a station of so much difficulty, yet she made herself useful and was respected, and indeed by the amiableness of disposition which she manifested, she greatly endeared herself to the people with whom she was connected.

Few females possess more qualifications for the discharge of the duties of her station than did Mrs. Byington: prudent but not time serving, energetic but not rash; and being strongly impressed that it is the duty of Christians to *act*, she pursued the path of duty with ardor, and frequently with an ardor beyond her constitutional strength. Her constitution was naturally slender, and for the last ten years of her life she never enjoyed sound health; still, however, she was active, and was even a pattern of industry and domestic economy. It was however the lot of this pious female to suffer many afflictions. She lost her father when she was only six years of age, but his memory she always cherished with the fondest recollections. She buried three children, the eldest of whom was three years, and the youngest was eight months. In these trials in her family she appeared to acquiesce as viewing the hand that held the chastizing rod; resignation to the divine will, arising from a firm belief of the universal providence of God, was remarkably exemplified in her character. Last January she lost a child for after it had suffered a number of weeks the most intense bodily pain, but under this as well as former trials of a similar character she was calm and even cheerful. But the great bodily fatigue which she endured, while attending on her beloved babe, was supposed by her friends to be the immediate cause of her last illness. From that period her delicate frame seemed to sink under the disorder which terminated her life. Hopes were entertained of her recovery, however, till about the last of April; it then appeared evident that she could not recover. Mrs. B. now appeared solicitous that her family might be prepared for her departure, and she would converse on the circumstance of her soon leaving them, and give directions for the management of her house in view of this event, with as much calmness as she ever conversed on any domestic concern. Death was not a subject which was new to her. Many times before she had viewed him and had seen him disarmed of his sting. But she had some trials about leaving her family. She would cast on them a wishful and lingering look, and would seem to say, how can I leave you? But God was pleased to give her the victory over this trial: it was the subject of her earnest prayer, and her prayer was answered.

One morning, after spending a sleepless night, she informed Mr. B. that she was willing to leave her family; calm and serene, yet solemn as in view of eternity, she related the exercises and views which God had granted to her the preceding night; and told him that God had made her willing to commit herself and family into his hands. "O such enrapturing views," she exclaimed, "as God gave me of his glory, that I long to be freed from sin, and to be present with my Saviour. If I remain here I shall fall into sin, and I cannot endure the thought of sinning against such a glorious Being." Her bodily strength was now low, but she appeared to

have an uncommonly strong sense of the dreadfulness of the situation in which the impenitent are standing, and often she would exhaust all her strength in exhorting those who came to see her, to flee from the coming wrath. One instance may be specified. Her brother, who lived at a distance, came to see her a few weeks before her death; to him Mrs. B., with all the affection of a sister who loved much, addressed herself; calling him by name, she told him it was her last exhortation. Looking him steady in the face, she said, "My dear brother, shortly we shall meet at the bar of God, and shall I then hear the Judge say to you, Depart, accursed? O if I do, my brother, it will be right, for it will be the will of my heavenly Father, and I shall rejoice. She then pointed him to Christ, and said to him, "You are a great sinner, but Christ is a great Saviour."

Whatever might have been the natural temperament of Mrs. B. she was, during her last sickness, remarkably cool, and her feelings appeared to be under the most perfect controul of her understanding: and whether she took a review of past scenes, or looked forward on the future, she seemed to be animated by a spirit of real philosophy, which presents objects in their true colours, and views them in the light of eternity. And often did she lament her past failures in the performance of duty, and spoke with deep regret of frequently having met company, and parted with them without having made religious subjects any part of the conversation. And she prayed with great earnestness for the pardon of these short comings through the merits of the Redeemer. These views of her own sinfulness, while they had a tendency to sink her very low in the valley of humiliation, magnified, at the same time, the grace of God in the pardon of sin; and she would frequently exclaim, "O when I meditate upon this subject, it unfolds and unfolds till my soul is filled with rapture and astonishment. Oh, the assurance of hope! what can equal it in value!" The day previous to her death, she suffered excruciating pain of body, but her mind was composed, and her soul seemed to be filled with "exceeding joy" even amid the wreck of all her bodily powers.

A few incidents only, of this day, can be mentioned. In all the severe spasms and struggles for breath which she endured this day, she appeared to have perfect possession of her reason; after getting relief, she was many times asked whether she had any fear of death while in those struggles; she uniformly answered No. In one instance, when feeling the approach of one of those severe agonies, she desired Mr. Byington to pray that the time of her dissolution might be hastened; but immediately she became apprehensive that she was getting impatient, and desired him to pray that she might have patience to wait her appointed time. "Pray," she said to him, "that God would come quickly and deliver my soul, and pray too, that I may

have resignation to his will." And raising her own feeble and trembling hands, she exclaimed, "Come, Lord Jesus, come quickly! why are thy chariot wheels so long in coming?" She was asked, whether she did not feel distressed for her family, she replied, "by no means, I feel no solicitude respecting them; I can as cheerfully commit them into the hands of God as I can myself; I know he will provide for them." Still, however, she did not forget the duty which she owed her children: getting a little relief from her extreme distress, she called her children to her bedside, and gave each her dying council and admonition. And after finishing what she had to say to them, she laid her hand on each of their heads, saying, "be a good child, and may God Almighty bless you." At the close of the day, when her dissolution was hourly expected, she was asked, whether it did not afford her some consolation that she would soon meet her departed babes, and other individuals who were named? She replied, "I shall be rejoiced to meet the assembly of Saints in glory; but they all will not afford me so much delight as my Redeemer." "Do you not," said one to her, "shrink back from death, and fear to meet the enemy?" "Oh, no," she answered, "death has no terror for me." A few moments before she expired, Mr. B. having an anxiety to know whether she had the perfect possession of her reason, and continued to have full confidence in her Redeemer, though it was doubtful whether she would again breathe, he said to her, let me ask you, my dear Maria, does your faith hold out, and your evidences brighten?" She whispered, "yes," and breathed no more. "Let me live the life of the righteous, and let my last end be like his."

NEWS FROM THE LAST CEYLON MISSIONARIES.

It is stated in the Boston Recorder, that several letters have been received from the Missionaries who sailed last June for Ceylon. The last date is August 7. Their progress slow, but the passage pleasant. Mrs. Woodward was for some time low, but had recovered. About three weeks after sailing, Mrs. Winslow was attacked with a slow fever, but she also had recovered. At the time of writing, all were well and happy; having nearly half completed their voyage.

COLONIZATION SOCIETY.

Agreeably to Notice, a very respectable number of gentlemen convened at the Court House, in this city, on Tuesday evening last, to hear the Report of the Committee previously appointed, to investigate the subject of forming a Colonization Society; the Hon. SIMEON BALDWIN was called to the Chair, and JOHN THOMAS, Esq. appointed Secretary. After hearing the Report of the Committee, and some pertinent observations from the

Hon. DAVID DAGGETT, it was unanimously resolved to form a society auxiliary to the American Colonization Society. A Constitution, which was prepared for the purpose, was then adopted, and a Committee appointed to circulate it for subscription. The Meeting was then adjourned to Tuesday 2d November, when it is hoped there will be a general attendance.

The Constitution and Address will appear in our next.

THE SANDWICH MISSION.

From the Connecticut Mirror.

An interesting Prayer Meeting was held in the Brick Meeting House in Hartford, on Monday evening last, on the occasion of the departure of the Missionaries for the Sandwich Islands. We have on no occasion witnessed in this city, so large an audience assembled for Divine Worship. After singing an appropriate Psalm, and Prayer by the Rev. Dr. Flint, the Rev. HIRAM BINGHAM, (one of the Mission) and Miss SYBIL MOSELEY, of Westfield, Mass. (late a resident of Canandaigua,) presented themselves in the broad aisle, and were married by the Rev. Mr. Hawes. A solemn, elegant, and appropriate address prepared for the occasion, was pronounced by the Rev. Mr. Gallaudet, Principal of the Asylum for the instruction of the Deaf and Dumb. We have seldom witnessed more solemn exercises, and never, a more attentive audience.

THE MISSIONARY'S FAREWELL.

The spires receding are lost in the sky;
Fair blows the wind from the fast fading shore,
While affection looks back and repeats with a sigh,
"Farewell to the land I shall visit no more!"
Dear land of my birth, where united in one,
Religion and Science no Vandal shall sever—
Where truth shall surpass the bright beams of the sun—
Abode of my infancy—farewell for ever;—
No more my fond view o'er your landscapes shall run.

To savage and far distant regions I hie:
Scenes that shall rise no conjecture can tell:
But toil and perplexities crowd on the eye;—
Farewell soft indulgence—forever farewell.
Submission shall ward off the shafts of despair,
And pity excite all the faculties given;—
The heart shall not shun the embraces of care;
For respite from labour has fled into Heaven,
And ne'er shall be sought till inherited there.